

... THE ...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—*Luke xvii: 32.*

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EDITORIAL NOTES.

WHEN our Lord and Saviour invited all who were burdened and sorrowful to come unto Him, and He would give them rest, not a human being was overlooked. There was no exception whatever in that invitation. Human nature is so constituted, however, that a general invitation is unheeded by many who would accept a particular one. It is thus that some persons excuse themselves from compliance with this loving call of the Son of God. But the invitation is addressed to each one in the next sentence in this eleventh chapter of the Gospel of Matthew, "Take My yoke upon you." A yoke is made for two; and one end of the yoke of Christ is borne by Him, while the other end is ready for each and every person who will take it. When two are yoked together, it may be for weal or woe. But we are assured by Him who spake with the voice of God, "My yoke is easy, and My burden is light."

It is said that some manufacturers of the yokes that are used by oxen make one end heavier and stronger than the other in order that the younger or weaker ox might be favored in

the work to be accomplished. Farmers knowing this are wise in yoking their oxen, the strong with the weak, while at the same time they are merciful to their beasts.

In bidding us to take His yoke in life's journey that is beset with difficulties on every side, will any person dare to say that the Saviour of the world who gave Himself for us even to the death on the cross, will not bear the heavier and harder end of the yoke? He is yoked with us. We are weak, and temptations press upon us; we stumble and are in danger of falling; we are blinded by passion, folly or vice, and cannot see the way to the end of life's work. But He, our yoke-fellow, is infinite in power and strength, and wisdom and love, and He will bear up and bear with every one who comes to Him. "Learn of Me," He says to every Christian; "I will send the Holy Ghost, the Spirit of truth, to teach you all things." And the yoke of Christ brings the fruit of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness." The yoke of Christ is easy, and His burden is light. Let us try it.

Yokes Hard to Be Borne.

Every person of mature years knows what a vale of tears this life is, and how grievous are the burdens that human nature lays upon us. All creation groaneth and no one is exempted from the cares and disappointments of life. The yoke of this world is not easy, nor is the burden light. Some may imagine that it is the perverseness of others that makes their lot so hard. If other people would comply with our requests and do what we want to be done, or even leave us alone and not subvert our plans or contradict us, we think the yoke of life might be more easily borne. But they have the same feeling toward us. In every aspect the yoke of selfishness, of sin, is heavy, and can be borne only by the brute instinct that is in man.

Roman Catholics have to bear the yoke of this world, like other persons. But they have another yoke imposed upon them by their spiritual teachers, the yoke of Rome, from which they are crying for deliverance. Who will deliver them? Those only who have taken the yoke of Christ and found it easy, the Christians of our various Protestant Churches. From long experience in this work we know that only zealous Christians are interested in the deliverance of the Catholics from the yoke of Rome.

Salvation for Roman Catholics.

The Paulist Fathers and many other priests frequently announce by circulars widely distributed and by placards posted on their churches, services for Protestants—non-Catholics is the term they apply to those who are outside the Roman fold, but it is the same thing. We wish some of our

Protestant pastors would occasionally announce services for Catholics and then preach a whole-souled Gospel sermon. Many Catholics would go to hear a sermon in any Protestant Church where the subject would be publicly announced, "Salvation for Catholics." Such a topic would be of special interest to the increasing multitude of young people who are abandoning the Roman Church and are losing all faith in the supernatural. They have practically rejected Romanism, and know absolutely nothing of the Christianity of the Bible. It is good missionary work to try to reach such people.

Good Results from Such Preaching.

Not to speak in this place of the work we have been doing in this city for more than a quarter of a century, we see excellent results from the work of the Protestant Reformation Society in England. That Society has a body of trained lecturers and preachers, headed by the learned and eloquent Dr. Wright, who gave up his rectorship in the Church of England to enter upon this work. Wherever the Roman priests announce services for non-Catholics, Dr. Wright and his co-workers follow them by missions to Catholics that attract much attention. The sophistries of the priests are exposed and sound Protestant doctrine is presented for the enlightenment of Protestants and the conversion of Catholics. Dr. Wright has access to all the churches, and he and his associates hire halls and theaters for the purpose of reaching many who would not go to the churches. By such means the priests are routed, the Protestants are strengthened in the faith and Catholics are converted.

Exit Storer, Also Ireland.

Last month Archbishop Ireland went to Rome in obedience to an imperative command from the Vatican.

He is accused by some of his priests of St. Paul, Minn., headed by Rev. J. T. Harrison and numerous Catholic laymen, represented by Daniel W. Lawler, of tyranny, maladministration, peculation and other wrongful acts. The case against the bold prelate, who had several times fooled the Republican party with professions of "Americanism" and liberalism, is so serious that after a trial by Falconio, the papal delegate at Washington, it was referred to Rome, whither Doctor Ireland has gone to defend himself. For many years he has been moving all the forces he could reach to get a Cardinal's hat, the latest effort being made through Bellamy Storer, our Ambassador to Austria, or rather through Mr. Storer's wife, who is an aunt of Nicholas Longworth, the Ohio Congressman, who recently married President Roosevelt's daughter Alice. The New York *Herald*, March 19, said the influence of the Storers in seeking to have the Pope appoint another Cardinal in the United States "extended toward President Roosevelt in the hope that he might assist to the desired end." And the *Herald* adds: "President Roosevelt, although friendly with Catholics, many of whom he has appointed to office, felt himself in no position to exercise his influence to recommend anyone who might be given the red hat should an additional Cardinal be appointed."

Scarcely had Archbishop Ireland gone to Rome to be disciplined by the Pope, when Mr. Storer was incontinently dismissed from his post at Vienna. On March 19, President Roose-

velt presented to the Senate the nomination of Charles S. Francis, of Troy, N. Y., to be Ambassador to Austria, succeeding Bellamy Storer.

It is a good riddance for the United States that Storer and Ireland should drop out of public life. The latter may be made a Cardinal in Rome, where he must spend the remainder of his life. Everyone knows that he has nothing but contempt for the Italian ecclesiastics, yet he is their slave. Roman Catholics, prelates, priests and people, are not free men while they are under the mastership of the Curia, the queer crowd that governs the Church at Rome; while in such a state of bondage men should not be entrusted with responsible positions by our Government. As the soul is worth more than the body and no Catholic soul can be saved without the papal "sacraments," it follows that Catholics who want to be saved must obey the Pope rather than any other ruler on earth. No government can exercise the same control over Catholics that the Pope wields. In practice every Roman Catholic must say, What does it profit me to be a good citizen if I disobey the Pope—and lose my soul?

Jesuits Against Governments.

The Rev. Thomas E. Sherman, son of General William T. Sherman, of Civil War fame, is a member of the Jesuit Society. Because of the name and the fame of his father he has been used of late by the Jesuits to inflame the minds of Roman Catholics on public questions. Last month he preached every night for a week in St. Patrick's Cathedral, this city. After one of his sermons, in which he boldly proclaimed the extreme views of Roman Catholic doctrine held by the Jesuits,

that there is no salvation for Protestants—non-Catholics, he called them—he said, in an interview, that he is heartily in sympathy with the action of the French Catholics in protecting the sanctity of their tabernacles.

"The action of the Government's agents in attempting to break into the tabernacles is the action of infidels and atheists who are aiming to destroy Christianity altogether," said Father Sherman. "It is the extremity of tyranny to break open the tabernacles where Catholics believe the body of God is contained. It is equivalent to the action of the Jews in crucifying Christ.

"It is a persecution of the meanest and lowest type, worse than any under the pagans of Rome. Ever since the French Republic started on its career it has persecuted the religion of France, which has been our religion for nineteen centuries. And that is the reason why many Catholics can not feel cordial toward the republic.

"The Catholics of the rest of the world feel that the time has come when the Catholics must resist the Government, unless they wish to bear the stigma of poltroons and cowards. If they resist, even to civil war, they will be sustained by the Catholics and priests all over the world."

We have received several letters in reference to Sherman's inflammatory language on other occasions, as when he said in his Patrick's Day sermon in the Cathedral, this city, that he would like nothing better than to be chaplain of the 69th Regiment when it is called upon to fight for the Catholic faith.

A dear friend writing from Philadelphia says: "Evidently Mr. Sherman seeks to incite the Catholic world against the Government. This language might be tolerated in Catholic countries, but not in free America, and it is marvelous that any one professing to preach the Gospel of Christ should seek to stir up strife in this way."

In contrast with the wicked work of the Jesuit Sherman in urging Roman Catholics to rebel against governments, our good friend kindly refers to the work of Christ's Mission, "where souls are being won for Christ"; and she adds: "I enjoy reading THE CONVERTED CATHOLIC very much and always pass it on when I have read it. M. A. C."

Kind Words.

From East Beekmantown, N. Y., a friend writes: "Your excellent Magazine, THE CONVERTED CATHOLIC, comes to me regularly and is read with interest. I have passed a number of copies on to others, some of whom are Catholics. We have six converts during the past six months who were Catholics or who had been brought up as such. The Rev. B. S. Taylor has been with me in special meetings for about six weeks, and he deals sledge-hammer blows at Roman Catholic doctrines and practices. At one of our services some unknown person created a disturbance. The Christians were soon around the altar praying for the guilty person. The meetings continued without further disturbance, and two Catholics were converted. We are having a continuous revival, but no socials or picnics. Salvation is good enough for the year around. Praise God for the double cure for sin! The Blood of Jesus Christ cleanseth from all unrighteousness! L. W. W."

A professor in one of our colleges, with the excellent name of McCarthy, says in a letter renewing his subscription: "I enjoy reading your Magazine very much. I was once a Roman Catholic, and so I know that you treat the subject of Romanism truthfully and charitably. You deserve large success."

EVOLUTION OF A SOUL FROM DARKNESS INTO LIGHT.

An Address Delivered in Christ's Mission, New York, February 18, 1906.

BY REV. JOSEPH GIARDINA.

"By their fruits ye shall know them."

MY conversion from the Roman Catholic Church into the Protestant faith, which has been the subject of my previous addresses here, has caused quite a sensation among my Roman Catholic friends. As might be expected, many of them have disapproved of the step I have taken. Some of them, who I know still love me, are praying for my conversion—that is, for my return to my former Church.

Far from blaming these good friends of mine, I appreciate highly their charitable intentions towards me. I suppose they are in the same condition in which I was myself until some time ago. I knew nothing of Protestantism but the name, and that in the Protestant religion no one could be saved. That name, therefore, would raise in my soul an aversion similar to the effect of a red flag waved before a bull. The anxiety of my friends, therefore, for my return to the bosom of the Roman Church resolves itself into an earnest desire for my salvation. But with great respect and a grateful mind for their wishes, I am going to tell them that I left the Roman Church, and, with the help of God, forever. Now I am just going to tell you why.

I have already told some of the reasons that made me leave that Church; to-day I'll try to tell you of the evolution of my soul from darkness into light, that is, I will tell you what my soul suffered before my conversion

and what I have since experienced—in other words, I will tell you how my soul was in bondage and darkness while under the yoke of Rome, and how now I enjoy liberty and light, just because I cast off that yoke. I cannot return to the Roman Church, because, looking backward, I see that it keeps the soul in bondage and darkness; because it has nothing to satisfy any intelligent mind; because it has nothing to gratify the aspirations of humanity for liberty and progress, and finally because it does not teach religion as it was revealed by God, and therefore does not lead humanity to God as it should.

For these statements I shall apply the test used by our Lord when He said: "Ye shall know them by their fruits." Let us look at the fruits of the Roman system, and then we shall be able to judge of the tree that has brought them forth. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." (Matt. vii.) Let us examine the aspirations of humanity, and see what the influence of the Roman Church has been.

Greatest among the gifts of God to man is liberty—individual liberty and civil liberty. Individual liberty (which of course includes religious liberty) gives him wings to fly toward progress and perfection; civil liberty is the life of nations and makes them powerful and great. Has the Church of Rome ever promoted or respected lib-

erty? I am sorry to say, but it is the verdict of history, that it has never permitted liberty in the true sense of the word. Individual liberty, liberty of thought, of word, of the press, liberty of conscience; in a word, personal liberty in any manner or form has always been opposed and its advocates persecuted by Romanism as a most dangerous evil. Your minds, your souls, your rights, are nothing if they happen to come in conflict with it. You must keep within the lines it has laid down for you. Do you refuse to obey the injunctions of the Roman officials? They will have you do what they say, and how they say: they have the spiritual power as their weapon: they will deny you absolution—and then you are lost forever, unless you give in. Do you desire to read the Scriptures to find grounds for some of its doctrines? Oh, no, the Bible is of no authority, save what the Church gives it, which interprets(?) the Scriptures as it pleases, perverting the sense of the Word of God and imposing upon the people inventions as doctrines revealed by God. You may read the Holy Bible from Genesis to Revelation without finding therein the supposed ground of such inventions, but you must believe them, because the Pope said so; the Pope is infallible, and therefore the Scriptures meant to say so. If you do not see that, it is because of your ignorance and insufficiency to understand the Bible. If you want to know how Catholics endeavor to prove that the Pope is infallible, they will quote the most obscure texts of the Scripture; if you ask how can we be sure that the Scripture really means to say that, they will answer that the Pope interpreted it so, and the Pope is infallible. That cuts

off all discussion. If this reason fails to come to their aid, they resort to another weapon: there is excommunication for you, if you are still persistent.

What can ever excuse the Roman Church for the tyranny with which it persecuted individual liberty of conscience? There is a mark of eternal shame upon it, which shall never be washed off, neither by the lapse of centuries nor by the supposed miracles of which it is so boastful. It is simply direful to contemplate how that Church treated those who could not swallow its nonsensical teachings, through the Inquisition, which it created to torture in the most barbarous manner the unbelieving. For them there were cruel mockings and scourgings, bonds and imprisonment; they were stoned and sawn asunder; they were slain with the sword; they were compelled to wander about in deserts and in mountains, in dens and in caves of the earth; it shed rivers of innocent blood, and that blood is still moistening the soil, crying out to God and to humanity for justice and revenge. Humanity was horrified at the sight; the world understood that such could not be the religion of Christ, the meek Lamb of God, and the intelligent people, turning their faces away from that horrible scene, said: "If that be Christianity, we renounce Christ!" And yet the Inquisition is not a thing of the past: the Roman Church would to-day give it full vigor if it had the support of the civil arm.

But, as a fact, has the Church of Rome ever favored and protected civil liberty? By no means. It has ever been its unchanging enemy. It has never permitted a spark of liberty to glow for an hour, when it has had the

opportunity to extinguish it, and if it could not do so for lack of power, it could still show its heart and mind. We have an eloquent instance in Italy. When the Church had the temporal power, there was not all over the world a greater civil despot than the Pope. The man who in Italy would write a page or make a speech in favor of liberty, that man had better fly the kingdom or he was dragged to a dungeon. At last the Roman Church did lose the temporal power—thank God, never more to get it back—but it has never lost, to this day, its hatred against the liberty and unity of Italy; it will be enough to say that the mere fact that a man becomes a member of the Italian Parliament, that is, of the Chamber of the Deputies, or even that a man gives his vote for the election of the same deputies, is a reason why that man must be excommunicated, just as all the heroes of the redemption of Italy, as Garibaldi, Mazzini, Cavour, Giberti, Gavazzi and many others were also excommunicated. So it has been, and so it is, wherever the Church of Rome had sway. Italy began to be again a living nation on the day she cast off that yoke. But what was Italy before 1870? Italy, the beautiful land of Europe, the mother of geniuses, had been reduced to be the land of the dead—practically she was a lifeless, dead nation; the world used to look upon her as a mere geographical expression. And what else than geographical expressions are to-day other nations, as Spain, and Portugal, and Austria, and Ireland, and many of the countries of South America? They are dead nations. Yes, some are dead and buried; if some others are not altogether dead, they partake of death in direct propor-

tion to the sway that Romanism has over them. The Roman system is the death of nations, because pure Romanism and real liberty never have breathed, and never can breathe the same atmosphere. The principle of the Roman Church is to allow nothing that does not bow to its yoke. A word of warning to you, Americans, citizens of the United States. When the Roman Church sees nations enjoying liberty, it is ever ready to bring them under its subjection. To-day the United States is still enjoying liberty; well, the eyes of the Pope are already turned westward: he places his hopes on the new Republic! American citizens, history is the teacher of life: an awful danger is threatening you: open your eyes! The late Pope Leo XIII in one of his letters to the Catholic world, pointing out the main opponent that was to be feared by his subjects, emphatically wrote: "O Catholics, . . . look at Freemasonry . . . that is the enemy!" To-day I wish my words were as authoritative as those of the Pope, so that I could gain the attention of the United States as well as of all the nations, then I would point out the foe to be feared, and would cry out: O nations of the earth, Romanism is your enemy!

What has the Roman Church done to guide humanity in its triumphal march toward progress and light?

This is another feature of the aspirations of humanity, going forward. You may first stop the course of the rivers and the currents of the seas, but you will never stop the indomitable desire of humanity for freedom and light. Has the Roman Church ever led humanity one step forward? Would to God that it had done nothing at all; but it has been the main

obstacle to the spreading of true progress and civilization. But, before going any further, I request your attention to the necessity of making a distinction: we must distinguish between Christianity and the Roman religion; or, if you like, between the Church at Rome and the Church of Rome. Christianity, or the Church at Rome, where Paul preached, and in which millions of martyrs confessed by their blood the Christian faith, rose up like a sun upon the world, to cast away from it the old darkness, enlightening it with the pure light of the Gospel, and with the Gospel civilization came to the world. It cost three centuries of persecutions, but the Gospel is power, and that power converted the world. Soon the face of the earth was changed; slavery was abolished; woman was restored to the dignity in which God had placed her in the beginning; the rich stretched out their hands to the poor in charity and love, they greeted each other as brothers, professing the same faith, loving the same Father, adoring the same God. Then missionaries full of the spirit of God went all over the world, and new apostles brought the good news to the nations, and the nations were brought out of darkness and converted to Jesus Christ. Then Christian institutions arose, which gave to the Church and to the world men of laborious activity, men of true sanctity, men of admirable charity, men of wonderful learning: men, through whom all the world was taught, christianized and civilized. That is the good fruit; that was therefore a good tree, that brought it forth. But if such was the Church at Rome, it was by no means the Church of Rome, or Romanism, as it is understood to-day.

After the lapse of many years, Romanism crept, serpent-like, by gradual stages to the high places of power, and soon became corrupted and worldly. Soon the lights of learning went out. Soon the Word of God began to be perverted, and new doctrines were introduced, imposing them upon the people as revealed truths. But they had no foundation in the Bible, and, therefore, it withheld the Bible from the people for so many centuries. To-day the Roman Church does not forbid the reading of the Bible in the Douay Version, but it never insists even upon it. It does insist on having the people observe its own precepts, upon the observance of the feast days, instead of only the Sabbath day; upon the devotion to the saints instead of only to Jesus Christ; upon confession and penances and abstinences, instead of faith in Jesus Christ; upon unmeaning rites and ceremonies in dead languages instead of the fear of God in the well understood spiritual language of the heart. I, as a Catholic, must believe, and as a priest must teach that if people do not go to mass they are guilty of mortal sin. Now, what do the great majority of the people know what the priest is saying or doing in the mass? What does mass teach the people? or how does mass lift up and lead the human intelligence to God? God is an intelligent Being, and requires of us intelligent worship, because He has given us intelligence with which to worship Him. Now, I had to teach the people that they were lost if they did not render that worship to God, no matter if they did not understand it. I had to teach the people that my mass would be of benefit to the souls of their friends who were in Purgatory. Who told me that there is such

a place? And if there were such a place, who can assure me that those souls are there; and even if I could know that, who can assure me that my mass will deliver those souls from that place? I had to teach the people that they had to observe the fast days, and saints' days, saying nothing of the numberless feast days and laws of this kind; they are laws which burden the conscience without correcting it. The ceremonial law of Rome restricts where God has given liberty; those laws are as burdensome as they are unmeaning; they fret and crush the conscience without directing or strengthening it. Now, who has given authority to make laws where God has made none? Who gave me authority to say what people shall eat, or how often, in any one day of the year? Who gave me authority to tell the people that they must not eat meat and fish at the same meals? Who gave me authority to tell them that if they transgress these laws they sin, both against the Church and against their God? Like the Scribes and the Pharisees of old, the Roman Church demands the mint, the anise and the cumin, forgetful of the weightier matters of the law. Again, I had to teach the people that "every Christian is bound, under pain of damnation, to confess to a priest all his mortal sins, which after diligent examination he can possibly remember; yea, even his most secret sins, his very thoughts; yea, and all circumstances of them which are of any moment."—Concil. Trid. That is a doctrine of the Church, and if the penitent, no matter whether man or woman, whether of young or old age, failed to tell all those sins and circumstances, I had myself to ask questions

on the matter to find out even the most shameful details! Oh, it is disgusting! and I felt myself debased in fulfilling that odious obligation. Now, what is the result of all that? The result is that such a system makes the masses of people superstitious, and the intelligent infidels. Sacraments and ceremonies and holy water and devotion to the saints exert an undefined, mysterious influence upon the masses, and the priest exerts a ghostly, fearful power before which the ignorant believer slavishly crouches, and of which he stands far more in awe than he does of God. But the very causes which render the masses superstitious, operate in an opposite direction upon the intelligent and thinking people, driving them to infidelity. They now laugh at all those things; they know nothing of religion but what they learned through the priest and the unmeaning rites of the Church, and as they have ceased to trust the priest, and do not know where to turn for better, they give up any practice of religion; they live without any faith at all—practically they are infidels. Now, is that a good fruit? If not, then the tree that brought it forth must be a bad tree; and that is the Roman Church.

Romanism has done nothing to promote civilization and progress toward light; the system of instruction of its clergy in the seminaries and universities is not at all abreast of the times. They keep unchangeably the medieval system, and if it has its clergy a little more instructed to-day that is because the dangers of its opponents have compelled it to do so. If it is so about the clergy, what can I say about the people? Let us look at the countries which have been under the dominion

of the Roman Church. What has that Church ever done for the instruction of the Italian people? It is well known that until 1870 ninety per cent. of the Italian population could neither read nor write. Is it not the same in Spain and many other European and American Catholic countries? What is their progress or civilization in comparison with that of Protestant countries, as England and New England? How wide the difference, intellectually, socially and morally!

There must be some general law or cause that produces that difference; and that cause is the influence of the Roman system. The traveler in Europe need not be told when he crosses the lines that separate papal from Protestant states: the obvious marks of higher civilization declare the transition with almost as much plainness as would a broad river or a chain of mountains. The Roman Church is, as I stated before, the enemy of individual freedom and civil liberty. It has either hidden or perverted the Word of God, it has nearly turned the religion of God into paganism; there my soul could not find the light that enlightens, nor could it think its own thoughts: and being a priest I had to impose upon the consciences of the people what I understood to be unscriptural and unreasonable, making them also slaves, binding them with the same chains by which my soul was utterly bound. Leaving the Roman Church, I put an end to a state of bondage, and I am no more compelled to cheat the people as I was before.

As long as I shall have a Bible, to learn from it the pure will of God: as long as I shall feel my heart beating for love of Him; as long as the Gos-

pel is there to give me the privilege of my personal and direct relation to Him: as long as the Church of Rome enslaves the soul, instead of elevating it to the glorious liberty with which Christ made His people free, I will never go back under the yoke of Rome. With Martin Luther, at the Diet of Worms, I place my hand on the Holy Bible, the truth of God, and say:

"Here I stand; I can do no otherwise; may God help me. Amen."

Helpful Testimony.

THE priests who come to Christ's Mission with the disposition to learn the evangelical faith and accept the Bible way of salvation by looking unto Jesus as the great High Priest and only Mediator who will save all who place their trust in Him are greatly helped and comforted by the testimony of other Christians who have had the joyful experience of being established in the faith that gives them a rightful place in the household of God. Though many of them are learned men, they perceive that in these testimonies there are sounder, stronger reasons for the faith that makes people children of God than in the dogmatic disquisitions and learned sophistries of the Roman theologians. Mr. Giardina, the young priest of St. Augustine's Roman Catholic Church, this city, who had been coming to the Mission for counsel and instruction during the month of December, and who withdrew from the Roman Church the last week of the year 1905, has told how he was impressed by the testimonies he heard at the watch-night service in the Washington Square Methodist Episcopal Church,

of which the Rev. Dr. George E. Strobbridge is pastor. He had preached his first Protestant sermon in the chapel of Christ's Mission that Sunday afternoon, and explained his reasons for taking such an important step, and that evening his faith was strengthened and his heart made glad by the testimonies of the Christian men and women who welcomed in the New Year by recounting the blessings they had received in the service of a loving Saviour.

So it has been with many other Catholics who have been converted. Personal testimony strengthens them in the faith, and with new zest they search the Scriptures.

As Mr. Giardina showed marked intellectual ability while he was the guest of Christ's Mission, Pastor O'Connor decided to send him to one of our best seminaries, and through the good offices of Rev. Dr. Albert B. King, one of the trustees of Christ's Mission and Professor Boyd of Princeton Seminary, the way was opened for his entrance to that famous institution, the bulwark of orthodoxy.

Pastor O'Connor went to Princeton with Mr. Giardina and a few days after leaving there received the following letter:

REV. JOSEPH GIARDINA'S LETTER.

Theological Seminary,
Princeton, N. J., January 24, 1906.

My Dear Dr. O'Connor: Since the very moment you left me here, I have tried in vain until now to spare a few moments and write to you. I am not going to apologize: the fault is yours. Why did you place me in an earthly paradise? I have been absorbed by the contemplation of its beauties, and therefore you must take the consequences. I have no words to praise

God, as I should be blind not to see His hand leading me. I have as many friends here as there are professors and students. They all have been deeply interested in my case; they all have invited me to their meetings, and clubs, and compelled me to talk and tell them of my impressions, of my conversion, of my former life in the bosom of the Roman Catholic Church and of my actually being out of it. To-night I told some of them about the first reporter and Father Gregg. I think that you could have heard their cheers and laughter. Each one of them seems to be happy if he can oblige me in some way. My testimonials also have aided me a great deal. The professors have re-read them, and with much interest. To-night I was already enrolled as a special student; but something still better, they made me hope, is in store for me. I shall tell you that as soon as I shall be quite sure of it.

In this seminary I found but one Italian young man, he being only one day older than I am, a nice, bright young man, indeed. He is taking a regular course.

I am feeling to be like a boy, a student again; I am learning again how to jump over the fences, and play, and be happy. This is the place I needed. Here I shall find the rest which will make of me quite a new man. Everything strikes my attention, as every little thing tells me the infinite distance between the methods adopted in this seminary and in the Roman Catholic seminary in which I was educated for 15 years. God forgive my teachers there—all these years were lost to me. Not entirely, though, as I developed myself there. And now I am a good "Princeton" student. I feel

really happy to be here. I could never finish describing how glad I am for having come in contact with this place and these people, their ideas, their ways, their studies. I am sure that the days I shall spend in Princeton will be the best days of my life.

May our Lord reward you, dear Dr. O'Connor, for your co-operation with God in my behalf. I know that I am too young to do anything for you, but I have a heart able to love, and to be grateful to my benefactors. A Catholic Priest was my benefactor in my former life; you now, a converted Priest, are my benefactor in my new life, my father indeed.

I must bring this letter to an end, or I shall never mail it. Before closing, I will ask you one favor more: I need some things. Tell my "mother," Mrs. O'Connor, that I need them; she will do the rest. At the present I have these things borrowed from some boys; they would be ready to procure even the milk of birds for me if that were needed.

I wish you could pass a week here with us; you could not present Mrs. O'Connor with a better gift; you would go back home ten years younger.

To you and Mrs. O'Connor I give my love, my best love, my filial love, and I beg to remain,

Affectionately yours,

JOSEPH GIARDINA.

Mr. Giardina has preached to the Italians twice in Trenton, N. J., and has frequently come to New York and preached in Christ's Mission, where he is greatly beloved, and which he considers his home. Many Catholics from his old parish and other parts of the city come to hear him.

Christ's Mission Services.

In sermon and song the services in Christ's Mission last month were helpful and interesting to the large congregations that attended. Mr. Giardina came into the city from Princeton Seminary several times and spoke at the meetings. The Rev. Dr. Albert B. King, one of the trustees of the Mission, preached an able sermon on March 4, and the following Sunday the Rev. Dr. Joseph Sanderson, who is now in his 84th year, preached a sermon on St. Patrick and the contrast between Protestantism and Romanism that greatly edified the congregation. Drs. King and Sanderson are most honored members of the New York Presbytery, and the glow and fervor of evangelical faith and Protestant Christianity brightly shine in the preaching of those venerable men. It was remarked by many that such sermons would do great good if preached in the large city churches. Too many members of Protestant churches can not give a reason for the faith that is in them.

The Rev. Henry Kenning has become a great favorite in Christ's Mission. At every service that he attends his fine singing captivates the people, and his clear testimony as a converted Catholic, delivered with power and pathos, has brought many souls into the presence of God.

—
JOHN CALLAHAN OF THE BOWERY.

At the service in Christ's Mission Sunday, March 25, John Callahan, the new leader at Wesley Rescue Hall, 293 Bowery, was the principal speaker. Brother Callahan is the successor of S. H. Hadley in the work in the Bowery, where he has been greatly blessed.

Like Brother Hadley's experience, John Callahan has a story of sin, shame and sorrow to tell; and in the same breath he tells of deliverance, joy and glory through the power of the Holy Spirit in the name of Jesus Christ our Lord.

Mr. Callahan was born in New York City. His mother died when he was six years old. At eight he was selling newspapers around the Grand Central Depot—we presume he was baptised in St. Agnes Church, East 43d street, of which the Rev. Dr. Brann is pastor. At eleven he was the leader of a gang that preyed upon society by every trick and device of roguery. Before he was twenty he was many times in prison. Then he went to Chicago, and lived in other western cities, where he was barkeeper, thief and confidence man. At Minneapolis he went into a mission where for the first time in his life he heard that God, for Christ's sake, could save him and make him a new creature. He heard testimonies that startled him; men as wicked as himself stood up in the meeting and told how they had been delivered from sin and crime by the power of God, and how He had kept them and given them victory over temptation for Jesus Christ's sake. After many visits to the mission, John Callahan began to believe that what these redeemed men had said was true—that God could and would save any human being who would come to him with repentance and faith in the name of Jesus Christ.

When he knew this to be true in his own case, the peace of God entered his soul, and then he began to tell others to come to Jesus, and he has been telling the good news of God's love ever since. He was then engaged

in mission work in Minneapolis, Duluth and Chicago; and last year, at the request of Mr. Hadley, he came to New York, where he is now the beloved successor of that saintly man. Some time we hope to publish Mr. Callahan's story in full. A large and sympathetic audience greeted him at this service in Christ's Mission, and he was invited to come again.

The Rev. James A. O'Connor conducted all the services during the month and introduced two priests, who had come to the Mission. The congregation always welcomes those priests who desire to learn the evangelical faith and renounce the false teaching and evil practices of the Church of Rome.

The Rev. A. Lambert, the well known converted Redemptorist priest, who has returned from Porto Rico on vacation, will preach at Christ's Mission on Sunday, April 1.

The Name of Jesus.

BY MRS. AUGUSTA M. CHANCE.

There is but one Redeemer,
One Advocate and Friend,
Jesus, the mighty Saviour,
On whom our souls depend.

He came to earth from Heaven
To ransom and redeem,
To save the lost, the fallen—
All who believe on Him.

On Calvary's cross He shed His blood,
Dying to make us free,
That sinners might approach to God,
And His salvation see.

Mighty to save, He bids us come,
With all our guilt and shame,
Into the fold and the Father's home,
For He only can redeem.

There is no other Name to plead
His precious blood was shed
To seal our pardon and to lead
Our ransomed souls to God!
March, 1906.

Catholics Without Religion.

It will be remembered that when the Jesuit priest, "Tom" Sherman, the son of the late General William T. Sherman, visited Porto Rico soon after our flag had been raised on that island, he summed up his observations there by the declaration that "Porto Rico was a Catholic country without religion." This could truthfully be alleged of other Catholic countries. The South American Republics may be classed with Porto Rico in this respect, and all accounts of the Philippines place our new possessions there in the same category.

In like manner the Roman Catholic Church has produced infidelity and atheism in Europe, according to Roman Catholic writers who declare that the passage of the law of separation of Church and State in France demonstrates clearly that the "eldest daughter of the Church" is no longer a Catholic country.

We must accept these statements of leading Roman Catholics as true. They know more about their own Church and the people who have been under its influence than Protestants. The latter could give reasons why Romanism has been a failure in Catholic countries—it is only a caricature of Christianity. The Catholics have no religion in the Christian meaning of the word. In a general sense, Romanism is a religion, but so are Buddhism, Mahomedanism, Confucianism and Shintoism. The Pope of Rome is the head of a religion; so is the Sultan of Turkey.

We say this with all kindness and respect for the Catholic people

who still believe in the Pope's religion and imagine they can be saved from sin and can enter heaven by means of the "sacraments" administered by bishops and priests duly commissioned by the Pope. It is a great delusion, and the people are learning fast that they have been deceived and cheated in this matter.

The *New York Sun*, February 8, 1906, in an editorial reviewing the work of Grace Protestant Episcopal Church, Broadway and Tenth street, of which the Rev. Dr. William R. Huntington is the rector, said:

The "Parish Year Book" of Grace Church, just issued, a pamphlet of more than two hundred pages, relates an incident in the experience of a missionary among the Italians which is suggestive. After addressing a group of Italians from a factory at the noon hour he was asked by one of them why he confined himself to civic and social matters and omitted religious appeal. He explained that he had refrained from an appearance of proselyting from another religion because of motives of delicacy. "Oh, you need not keep silence for any such reason as that," was the reply. "We are all of us atheists here." So great and rapid has been the increase in Italian population by immigration that the Roman Catholic clergy have had great difficulty in looking after them, with the consequence, as Dr. Huntington points out, that "there are vast numbers of Italians who may be said to be ecclesiastically out in the cold."

That is a graceful expression of Dr. Huntington's. The Italians and other Catholics of New York are religiously "out in the cold." If his missionary had invited the factory hands whom he found to

be attentive listeners to come into the warmth of the love of God by lifting up Christ as the Saviour, these Italians would have learned more about religion than the priests had taught them. It is not "proselyting" to tell the Catholics of the Saviour's love and His power to save all who will come to Him. The Italians, and all other Catholics, need instruction in Christianity more than in civic and social duties.

Kind Words.

The Rev. George Norcross, D.D., the beloved Presbyterian Pastor of Carlisle, Pa.—indeed, he should be called Bishop of that section of Pennsylvania by reason of his seniority and excellence—has always a kind word to say for THE CONVERTED CATHOLIC and the work of Christ's Mission. In renewing his subscription for this year, he says: "It is the only religious periodical that I read from cover to cover. I do this habitually. May God bless you and keep you. You are doing a good work. I am placing the bound volume of THE CONVERTED CATHOLIC in the Pastor's Library of the Second Presbyterian Church."

The Rev. M. Rhodes, D.D., of St. Mark's Evangelical Lutheran Church, St. Louis, in sending his subscription, says: "THE CONVERTED CATHOLIC is a most excellent and widely useful Magazine. May God continue to bless your efforts in bringing benighted souls to a saving knowledge of our Lord Jesus Christ."

An Inspiring Message.

Washington, D. C., January, 1906.

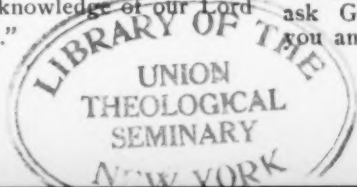
My Dear Friend: My whole soul rejoices with you in such manifest approval and blessing of our God on your chosen work. The choice was mutual—His choice and your choice—and you are just as much working with God in bringing His people out of the bondage of Rome as was "the man of God," Moses, the chosen one to bring His people out of Egyptian bondage, and His blessing will not fail you.

I believe that this year so gladly begun is to be filled with grander results to Christ's Mission—and your mission—than any year since the Holy Spirit moved you to found it.

I have thought very much lately of the work of THE CONVERTED CATHOLIC as a Magazine. It seems to take hold of both intellect and heart equally, and sows seeds of thought which must yield harvests of pure grain for the Master. Particularly was I impressed by that fine historical sketch of Luther from Dr. Lord's "Beacon Lights of History."

In the enjoyment of reading many back numbers of your Magazine, I was greatly pleased with the choice selections from fine authors so judiciously used. Your own European Notes and the Letters to Cardinal Gibbons, with the skilful treatment of timely topics by others, have, in my opinion, filled the recent numbers with extraordinary interest.

I hope that your health and strength may prove equal to the demands made upon you, and daily ask God's special blessing upon you and yours. M. C. M. F.



PROTESTANTISM AND ROMANISM—A CONTRAST.

BY REV. JOSEPH SANDERSON, D.D., LL.D., NEW YORK.

A PROTESTANT, in the Christian sense, is first of all (as its derivation implies—*pro testis*) a witness for the truth. A Protestant is simply nothing more or less than one who witnesses faithfully for the truth of God as it is recorded in His written Word.

Protestant was the name given to the party or denomination of Christians that adhered to Luther, at the Reformation in 1529, and protested against the errors of Romanism, and protested also against the decree of the Emperor, Charles V, and the Diet of Spires.

But the word Protestant is now applied to all those Christian denominations that differ from the tenets of the Church of Rome, and that gradually sprang up after the Reformation.

The Diet of Spires in 1529 having in it a majority of the Roman Catholic party, proclaimed an edict which forbade the progress of the Reformation, under Luther, in the states which had not accepted it; while granting full liberty in the reformed states, to such as adhered to the Church of Rome.

The Elector of Saxony and several other princes, together with fourteen cities, protested against the decree, and this protest was really that which gave the name Protestant to the Lutheran party.

This Elector and other princes declared that the new edict was contrary to the policy which had been solemnly established—a policy on the faith of which the princes and cities which were favorable to the evangeli-

cal cause had proceeded in shaping their religious policy and worship.

We have thus given the historic origin of the word Protestant, a word which clings properly to any church that protests against the errors of Romanism.

Some Romanists asked a Protestant, "Where, then, was your religion before the Reformation?"

To which question Archbishop Whately has given the plain and unequivocal answer:

"Where was your face before it was washed?"

It is also recorded that a priest in a church in Rome, seeing a Protestant gentleman whom the priest knew standing in an obscure corner of the church, sent a choir boy to this Protestant gentleman, with a piece of paper on which was written the question: "Where was your religion to be found before Luther?"

To which question the Protestant wrote under it:

"My religion was to be found then where yours is not found now, in the written Word of God."

Is it not remarkable, dear friends, that so many people are ignorant of what Romanism really is?

I know that the Roman Church hides her designs and resources and many of her potent doings from public inspection.

She denounces secret societies and then practices what she condemns, so that it is often extremely difficult to gain a full knowledge of her practical movements.

Protestants generally have only a

vague idea of the intolerance, tyranny and persecution of Rome in past centuries, and cannot be persuaded that in spirit, policy and general beliefs that Church is always the same.

The school books of the present day and many popular histories shed no light upon such matters.

Few parents, if any, nowadays take care to instruct their children in the nature of Romanism.

They are not told that by that system the Bible is forbidden to be read in the family circle or in the closet or in the schoolroom without at least the explanatory notes of the Church.

It is not made clear to Protestant children that the Pope is in no sense the successor of Peter, and that it is blasphemy for that ecclesiastic to call himself infallible and claim to be the head of the Church. "God will not give His glory to another."

The children of Protestant parents are not taught as they should be, that it is contrary to Scripture and very sinful to observe seven sacraments instead of the two instituted by Jesus Christ, and also sinful to ascribe to baptism what can be accomplished only by the Spirit of God—even the regeneration of the soul—and also sinful to supplement the efficacy of the Saviour's blood in removing sin by the purifying power of the tormenting flames of a fabulous purgatory.

The children of Protestant parents are not warned as they should be against the enslaving and corrupting influence of the confessional, nor of the miserable, weak credulity engendered by the acceptance of pretended miracles, and the numerous objects possessing mysterious powers and shrines of devotion exhibited in the Roman church.

The children of Protestant parents are not instructed as they should be, that it is gross idolatry to pray to saints and angels and to trouble the Virgin Mary and to bow down and adore a wafer called the Host, which is declared to be changed by the manipulations of a priest into the very divinity and humanity of the Son of God.

It is surely safe to say that so far as family training is concerned, Protestant children generally are allowed to grow up with the impression that there is nothing especially wrong in the tenets, worship or practice of the Roman Church.

These children are allowed to hold the opinion that Romanism is as good as any other form of religion, and that its votaries are usually characterized by a devotion that must be acceptable to God.

It needs also to be said in justice to the facts that in few Protestant pulpits nowadays is anything said touching the theological errors of Rome. Some even favor some of her distinctive tenets, and with others the theme is unpopular.

But Romanism is always on the alert. Her power also of adaptation to circumstances of all kinds is truly marvelous.

She can fawn and flatter, use the entreating tones of the humblest suppliant and then frown and fulminate without mercy.

Her messengers can appear clothed in the livery of heaven as angels of light or in the grim guise of the cruel inquisitor.

But notwithstanding the facility for change and self-contradictions by which Romanism is characterized, her history, her published dogmas and de-

crees prove that at heart she has been and is steadily intolerant and hostile to human freedom.

Whenever one proposes to leave Romanism alone he will find her prepared to be aggressive—to advance and exercise complete domination. She has run her course in many portions of the old world and by her numerous superstitions filled them with utter unbelief or miserable infidelity.

But here, in this wonderful, broad and tolerant land, she is young and fascinating to the superficial religious nominal Protestant with her altar lights, her ornaments, her crucifixes, her prayers for the dead, by the invocation of saints, her sacrifice of the mass, and to this continent she is transferring her teeming forces of Jesuits, nuns and religious orders of all sorts. American citizens must never forget that "Eternal vigilance is the price of liberty." God grant that a crisis may never occur in these United States, when some one high in authority will deem it both prudent and necessary to issue the command as was once done before, "Put none but Americans on guard to-night."

But American citizens should ponder well the following words of President Grant when, in 1875, addressing the Army of the Tennessee in the centennial of the celebration of the Declaration of the Independence of the United States, he said:

"If we are to have another contest in the near future of our National existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on the one side and superstition, ambition and ignorance on the other.

"In this centennial year the work of strengthening the foundations of the

structure laid by our forefathers one hundred years ago should be begun.

"Let us labor for the security of free thought, free speech, free press and pure morals, unfettered religious sentiment and equal rights and privileges for all men, irrespective of nationality, color or religion.

"Encourage free schools and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school.

"Resolve that any child in the land may get a common school education, unmixed with atheistic, pagan or sectarian teaching. Keep the Church and State forever separate."

These words of General Grant deserve to be written in letters of gold upon the sky that all may read and ponder.

Permit me in conclusion to indicate to you how Romanism and Protestantism may be contrasted in some of their aspects, thus:

Protestantism teaches, as the Bible does, that God justifies a sinner by faith in Jesus Christ. Romanism teaches that God justifies at least partially by works.

Protestantism teaches, as the Bible does, that there is but one Mediator between God and man, the man Christ Jesus. Romanism teaches a host of mediators, from the Virgin Mary to the last canonized saint.

Protestantism teaches, as the Bible does, that no one can forgive sins but God only. Romanism teaches that its priests have the same power.

Protestantism teaches, as the Bible does, that God only should be worshipped and served. Romanism fosters idolatry by permitting various degrees of worship to angels and saints.

Protestantism teaches, as the Bible

does, that the Bible, God's written Word, should be read and searched, because it testifies of Jesus, and its inspired writer says, "Let the Word of Christ dwell in you richly." Romanism denies the reading and searching of the Bible to her people, except under almost prohibitive restrictions, and teaches that the tradition of the fathers is of equal authority with God's Word.

Protestantism teaches, as the Bible does, that men are not to do evil, that good may come. Romanism teaches that the end justifies the means.

Protestantism teaches, as the Bible does, that it is not good for man to be alone and that marriage is honorable in all. Romanism forbids her priests to marry, and imposes vows of celibacy on monks and nuns.

Protestantism teaches, as the Bible does, that God forbids speaking His Word to the people in an unknown tongue without an interpreter. Romanism conducts some portions of her worship in Latin without an interpreter before her people, who know not Latin.

Protestantism teaches, as the Bible does, that the souls of believers in Jesus at death are made perfect in holiness and for their souls to be absent from the body is to be present with the Lord. Romanism teaches that there is "a Limbus Patrum" or place of purification for the best of souls between earth and heaven, through which they must pass and tarry for a season for purification, and that the souls of those who have had the longest purse reach heaven first.

Protestantism teaches, as the Bible does, that "one is our Master, even Christ." Romanism exalts a mere

man to be a vice-god, or God's governing man upon the earth.

Protestantism teaches, as the Bible does, that God's law is perfect. Romanism's Pope assumes to divide or add to or abrogate God's Ten Commandments as occasion requires.

Protestantism teaches, as the Bible does, that the language of Scripture is, "Hear what the Spirit saith unto the churches." Romanism changes what the Spirit of God indites to the churches into, "Hear what the Spirit saith unto the Church, the Church of Rome."

Protestantism teaches, as the Bible does, "Confess your faults one to another," thus enjoining the mutual confession of sin. But Romanism enjoins each of its adherents to confess at stated times to their priest, but says nothing of the priest confessing to the members of his church.

There is Scriptural teaching, therefore, in the Irish lad's reply to his priest who said to him, "Come, now, and confess your sins to me." "Yes," returned the lad, "when you, father, confess first to me."

Protestantism teaches, as the Bible does, all to accept the invitation of Jesus, who said "Come unto Me," "Him that cometh unto Me I will in no wise cast out." Romanism teaches that each one must come to her church, for out of it there is no salvation.

But what need is there to continue to show the great contrast there is between Protestantism and Romanism? Enough, we think, has been said to demonstrate that St. Patrick, the Biblical Christian and God's apostle to Ireland, whom God blessed by turning many from idols to the only Saviour through his instrumentality in that

"Green Isle," was not himself a Romanist nor a believer in or teacher of Romanist doctrines, but a preacher of the pure Gospel of Jesus Christ, and if that same Patrick was here this afternoon he would earnestly say to any member of that Church who may be present what Paul wrote to the Corinthians:

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

One word more and I close.

It is said that in the neighborhood of Clonmel, in Ireland, there is a beautiful well in a secluded valley, called St. Patrick's well.

In that well clear, sparkling, cool, pure water bubbles up all the year round from the hidden depths of the earth, and flows away from the lip of the well down the valley into a large stagnant pool which it feeds.

The water of the well is ever fresh and beautiful, but when it flows into sedge and slime and weeds of the pond in the valley, it loses limpidity and becomes muddy and dark.

On Patrick's Day crowds of pilgrims, whom Romish superstition has blinded, are attracted to the well to drink in hopes that they would be healed or protected from danger.

A correct instinct keeps them away from the murky pond down in the valley.

What an historical parable we have here!

The well in its sparkling purity is the faith which Patrick preached and embodied in his personal life. The stagnant pool is that faith corrupted

and darkened by Roman additions in the course of the centuries.

The well is the pure Gospel of Jesus Christ, the glad tidings of salvation to a perishing world.

The grand doctrines of grace and faith and holiness: God's love in Christ, eternal life, through the operations of the Holy Spirit.

The stagnant pond represents these doctrines, corrupted by sacerdotalism, by the worship of saints, by sacramental piety and by the influence of the Papacy.

Would to God that all people in every land had the spiritual instinct to pass up from the murky pond and repair to the Fountain Head!

Here are the healing waters and here is the fountain over which the invitation of the prophet is written, "Ho, every one that thirsteth, come ye to the waters."

From Central America.

A devoted missionary, writing from Cartago, Costa Rica, Central America, March 18, 1906, says:

Dear Brother O'Connor: I cannot tell you what help THE CONVERTED CATHOLIC has been and is to me. Here laboring in the very hotbed of Romanism the indifference—the latter the direct result of the former—for nearly five years, seven years in another district, has shown me the need for something like your Magazine in Spanish. How I wish this was possible!

I have just returned from a visit to Nicaragua, San Salvador, Guatemala, and in many places there are small congregations, recently "come out" of Rome, who are calling for teachers and are praying for help. These congregations are witnesses for Christ, and so the light spreads, and, as the result, the darkness flees.

I am about to visit England, France and Switzerland, and hope to do something for Central America while I am away.

Assuring you of my continued appreciation of your Magazine and special prayerful interest in your work, I am, yours very sincerely in Christ's service,

JAMES HAYTER.

FROM GUATEMALA.

The Rev. William D. Allison, a Presbyterian missionary in Guatemala, Central America, writes as follows:

"I have long been interested in you and the work you are doing. I have had access to THE CONVERTED CATHOLIC, but now want a copy of my own. I am here as a missionary of the Presbyterian Church and we are meeting with many things that are well known to you. We are very anxious to get all the help we can and to be well informed in many things. I have recently had a visit from Rev. David Watkins, of Mexico, and he has recommended many things to me and told me that he was quite sure you could help us. . . .

"We greatly need tracts to distribute among our Spanish people."

"We are so glad to have THE CONVERTED CATHOLIC. It has a great mission to perform, and we hope and pray that God will bless you in all your worthy efforts. It is a great mission in the world of to-day, to bring to light the things that have been so long obscured by false teaching. May God's richest blessing crown your work."

A Soul for a Crown.

The English people are greatly aroused over the perversion of Princess Ena, the grand-daughter of Queen Victoria and niece of King Edward, to the Roman Catholic faith in order that she might marry the young King of Spain. Last month this young princess publicly renounced the Protestant faith and accepted Romanism by this solemn oath:

"I, Ena, having before me the holy gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Roman Catholic Apostolic Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching, I now, with sorrow and contrition for my past errors, profess that I believe the Holy Roman Catholic Apostolic Church to be the only and true church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of faith she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me.

"I believe in everything else that has been defined by the sacred canons and by the general councils, and particularly by the Council of Trent, and delivered, defined, and declared by the Council of the Vatican, especially concerning the primacy of the Roman pontiff and his infallible teaching and authority. With a sincere heart, therefore, and with unfeigned faith, I de-test and abjure every error, heresy and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God and these His holy gospels."

It is very sad that an English princess should barter her soul for the crown of Spain. But she may repent.

Christ's Mission Building.

Owing to the inroads of business on West Twenty-first street, the Christ's Mission building must be sold. Nearly all the district east of Sixth avenue has been already given over to business; large warehouses and office buildings, ten and twelve stories high, taking the place of the private houses the owners of which had to move uptown. Now the real estate men have crossed over Sixth avenue and are purchasing property all around the Mission building for business purposes.

A good price has been offered for Christ's Mission, the prospective purchaser intending to convert the building into offices. If the property be not sold now, it will be surrounded by buildings that would render it unfit for the work of the Mission.

The price offered is so much in advance of what could be realized for the property even one year ago, that the trustees of the Mission have unanimously decided to accept it. Further announcement of the change of location of the Mission will be made in the May number of *THE CONVERTED CATHOLIC*, which will be issued from the present address.

Meantime the removal of Christ's Mission to a more central part of the city where greater work can be done would entail considerable expense. The trustees are of the opinion that \$20,000 to \$25,000 will be required in addition to the price received for the present building for the enlargement and extension of the work. New York seems destined to be the headquarters of every enterprise for the public good in this country. Christ's Mission has an important place to fill in the religious and patriotic work of

the United States. With a well-established headquarters in New York, the work can be largely extended.

The good friends who have followed this work for so many years past with prayerful, helpful interest, will, it is confidently expected, continue their sympathy and co-operation in its enlarged sphere of usefulness. Their prayers are earnestly requested for the divine guidance in all matters relating to the Mission, and especially in the selection of a new location in this city.

At the meeting of the Board of Trustees of the Mission last month, two additional members were chosen—the Rev. David James Burrell, D.D., of the Marble Collegiate Church, and Mr. George A. Hampton, whose wife is the daughter of the late John Curry, the first President of the Board of Trustees. The Rev. John Bancroft Devins, D.D., of the *New York Observer*, one of the Trustees, was elected treasurer.

The other Trustees are Mr. James B. Gillie, President; Mr. William Campbell; Rev. Albert B. King; and Rev. James A. O'Connor, who is also the Secretary of the Mission Board.

Many articles that we would like to lay before our readers this month are held over. They will appear in good time. Among them are the Editor's "Letter to Cardinal Gibbons," and another instalment of the "European Notes." The story that we are publishing as a serial was written by an Irish lady who knows that the Bible is a lamp unto the feet and a light unto the path, even for Roman Catholics. As our readers will perceive, this lady also has the fine touch of the genuine Irish mode of speech of the plain people.

Answered Prayer.

Every Christian knows that God answers prayer. All prayers that come from the heart when the soul is in communion with God are answered, though we may not perceive the results in as tangible a form as we would wish.

The *Christian Intelligencer*, March 28, reproduces an article from another paper showing how prayer was answered directly when the members of a Methodist Church were in danger of losing their building. The late Jay Gould, the great railroad man, and one of his officers were delayed for a few hours in a small western town. They started to occupy the hours by making a tour of their surroundings.

They had not gone far before they heard a bell and saw a crowd of curious people surrounding an auctioneer who was crying, "Fifteen hundred dollars! fifteen hundred dollars! Am I offered more?" when Mr. Gould touched a tall Texan on the arm and asked him what the sale was for.

"Pard," said the ranger, "this is a knockout for the parson."

"In what way?" asked Mr. Gould.

"You see, the parson built this church, but the tin petered out, and now the wood-butcher is selling the whole crowd out for his coin."

Mr. Gould stepped up to the auctioneer and asked for the contractor who was closing out his lien. The auctioneer pointed out the man, and Gould approached him and asked the amount of his claim.

"Seventeen hundred dollars and costs," said he.

"What will you take in settlement?" asked Mr. Gould.

"I'll settle for \$1,500 and donate the balance."

Mr. Gould, taking from his pocket several bills of large denomination, gave them to the contractor and took his receipt in full, with the canceled lien. Just then an old man said,

"Stranger, what are you going to do with the claim you've just bought?"

"Why do you wish to know?" asked Mr. Gould.

"Why," said he, "I am the steward of this church. All the members and Sabbath-school scholars are in the church, with the presiding elder and pastor, on their knees, praying God to come to our help and save the church."

Mr. Gould said nothing, but taking the receipted bill and canceled lien which he had in his hand, he gave them to the steward, and turning toward the depot, walked rapidly back to the train.

The steward entered the church, now free, and told the people what God had done, and they sang the doxology on their knees. Then they went out on the streets to find the stranger. They soon found the little man was none other than Jay Gould. His train had gone, and only a cloud of dust indicated where the benefactor was.

Mr. Gould has said that the letter he afterwards received from the congregation, signed by everyone in it, gave him more pleasure than clearing a million dollars.

Dear Sir: I am behind in my subscription to the CONVERTED CATHOLIC. I am sending you an order for \$2.00. This will pay up to March, 1907, according to my reckoning.

I wish to say that I am in love with your magazine, and this I say after proving its merits and value for several years. It is a work of so much merit, that every Protestant in America and Canada ought to read it.

I trust you will be long spared to continue your work of faith and love on these lines, and that you will have God's blessing always.

Yours sincerely, F. FARROW.

Christ's Mission Building.

Owing to the inroads of business on West Twenty-first street, the Christ's Mission building must be sold. Nearly all the district east of Sixth avenue has been already given over to business; large warehouses and office buildings, ten and twelve stories high, taking the place of the private houses the owners of which had to move uptown. Now the real estate men have crossed over Sixth avenue and are purchasing property all around the Mission building for business purposes.

A good price has been offered for Christ's Mission, the prospective purchaser intending to convert the building into offices. If the property be not sold now, it will be surrounded by buildings that would render it unfit for the work of the Mission.

The price offered is so much in advance of what could be realized for the property even one year ago, that the trustees of the Mission have unanimously decided to accept it. Further announcement of the change of location of the Mission will be made in the May number of *THE CONVERTED CATHOLIC*, which will be issued from the present address.

Meantime the removal of Christ's Mission to a more central part of the city where greater work can be done would entail considerable expense. The trustees are of the opinion that \$20,000 to \$25,000 will be required in addition to the price received for the present building for the enlargement and extension of the work. New York seems destined to be the headquarters of every enterprise for the public good in this country. Christ's Mission has an important place to fill in the religious and patriotic work of

the United States. With a well-established headquarters in New York, the work can be largely extended.

The good friends who have followed this work for so many years past with prayerful, helpful interest, will, it is confidently expected, continue their sympathy and co-operation in its enlarged sphere of usefulness. Their prayers are earnestly requested for the divine guidance in all matters relating to the Mission, and especially in the selection of a new location in this city.

At the meeting of the Board of Trustees of the Mission last month, two additional members were chosen—the Rev. David James Burrell, D.D., of the Marble Collegiate Church, and Mr. George A. Hampton, whose wife is the daughter of the late John Curry, the first President of the Board of Trustees. The Rev. John Bancroft Devins, D.D., of the New York *Observer*, one of the Trustees, was elected treasurer.

The other Trustees are Mr. James B. Gillie, President; Mr. William Campbell; Rev. Albert B. King; and Rev. James A. O'Connor, who is also the Secretary of the Mission Board.

Many articles that we would like to lay before our readers this month are held over. They will appear in good time. Among them are the Editor's "Letter to Cardinal Gibbons," and another instalment of the "European Notes." The story that we are publishing as a serial was written by an Irish lady who knows that the Bible is a lamp unto the feet and a light unto the path, even for Roman Catholics. As our readers will perceive, this lady also has the fine touch of the genuine Irish mode of speech of the plain people.

Answered Prayer.

Every Christian knows that God answers prayer. All prayers that come from the heart when the soul is in communion with God are answered, though we may not perceive the results in as tangible a form as we would wish.

The *Christian Intelligencer*, March 28, reproduces an article from another paper showing how prayer was answered directly when the members of a Methodist Church were in danger of losing their building. The late Jay Gould, the great railroad man, and one of his officers were delayed for a few hours in a small western town. They started to occupy the hours by making a tour of their surroundings.

They had not gone far before they heard a bell and saw a crowd of curious people surrounding an auctioneer who was crying, "Fifteen hundred dollars! fifteen hundred dollars! Am I offered more?" when Mr. Gould touched a tall Texan on the arm and asked him what the sale was for.

"Pard," said the ranger, "this is a knockout for the parson."

"In what way?" asked Mr. Gould.

"You see, the parson built this church, but the tin petered out, and now the wood-butcher is selling the whole crowd out for his coin."

Mr. Gould stepped up to the auctioneer and asked for the contractor who was closing out his lien. The auctioneer pointed out the man, and Gould approached him and asked the amount of his claim.

"Seventeen hundred dollars and costs," said he.

"What will you take in settlement?" asked Mr. Gould.

"I'll settle for \$1,500 and donate the balance."

Mr. Gould, taking from his pocket several bills of large denomination, gave them to the contractor and took his receipt in full, with the canceled lien. Just then an old man said,

"Stranger, what are you going to do with the claim you've just bought?"

"Why do you wish to know?" asked Mr. Gould.

"Why," said he, "I am the steward of this church. All the members and Sabbath-school scholars are in the church, with the presiding elder and pastor, on their knees, praying God to come to our help and save the church."

Mr. Gould said nothing, but taking the receipted bill and canceled lien which he had in his hand, he gave them to the steward, and turning toward the depot, walked rapidly back to the train.

The steward entered the church, now free, and told the people what God had done, and they sang the doxology on their knees. Then they went out on the streets to find the stranger. They soon found the little man was none other than Jay Gould. His train had gone, and only a cloud of dust indicated where the benefactor was.

Mr. Gould has said that the letter he afterwards received from the congregation, signed by everyone in it, gave him more pleasure than clearing a million dollars.

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THE POPE CONDEMNS FRANCE, AND IS FRIGHTENED.

LAST month the encyclical letter of Pope Pius X against the French Government and in denunciation of the law for the separation of Church and State was published in all the Roman Catholic journals. The daily press of the United States took very little notice of it. It was addressed to the archbishops, bishops, clergy and people of France.

In the opening sentences the Pope summarizes in an admirable manner the separation that has taken place between the State and the Roman Church. The rejection of Romanism by France is complete. The Pope says:

Our soul is full of sorrowful solicitude and our hearts overflow with grief when our thoughts dwell upon you. How, indeed, could it be otherwise, immediately after the promulgation of that law which, by sundering violently the old ties that linked your nation with the Apostolic See, creates for the Catholic Church in France a situation unworthy of her and ever to be lamented? That is, beyond question, an event of the gravest import, and one that must be deplored by all the right-minded, for it is as disastrous to society as it is to religion; but it is an event which can have surprised nobody who has paid any attention to the religious policy followed in France of late years. For you, Venerable Brethren, it will certainly have been nothing new or strange, witnesses as you have been of the many dreadful blows aimed from time to time by the public authority at religion. You have seen the sanctity and the inviolability of Christian marriage outraged by legislative acts in formal contradiction with them; the schools and hospitals laicised; clerics torn from

their studies and from ecclesiastical discipline to be subjected to military service; the religious congregations dispersed and despoiled and their members for the most part reduced to the last stage of destitution. Other legal measures which you all know have followed: the law ordaining public prayers at the beginning of each Parliamentary session and of the assizes has been abolished; the signs of mourning traditionally observed on board the ships on Good Friday suppressed; the religious character effaced from the judicial oath; all actions and emblems serving in any way to recall the idea of religion banished from the courts, the schools, the army, the navy and, in a word, from all public establishments. These measures and others still which one after another, really separated the Church from the State, were but so many steps designedly made to arrive at complete and official separation, as the authors of them have publicly and frequently admitted.

In a pregnant sentence the Pope condemns all governments that do not recognize his authority—our own country as well as the French Republic. He says:

That the State must be separated from the Church is a thesis absolutely false, a most pernicious error. Based, as it is, on the principle that the State must not recognize any religious cult, it is in the first place guilty of a great injustice to God; for the Creator of man is also the Founder of human societies, and preserves their existence as He preserves our own. We owe Him, therefore, not only a private cult, but a public and social worship to honor Him.

In that last sentence when the Pope refers to the worship of God, he means that it must be according to the Roman Catholic rites

and ceremonies; not the worship, in spirit and in truth, which the Bible enjoins upon every believer. Jesus said to the woman of Samaria:

"The true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth." (John 4:23, 24.)

The Pope declares the true Roman Catholic doctrine to be, that his Church "is the supreme rule and the sovereign mistress in all questions touching the rights and the duties of men." Then he adds:

Hence the Roman Pontiffs have never ceased to refute and condemn the doctrine of the separation of Church and State. Our illustrious predecessor, Leo XIII, especially, has frequently and magnificently expounded Catholic teaching on the relations which should subsist between the two societies. Between them, he says, there must necessarily be a suitable union, which may not improperly be compared with that existing between body and soul. . . . Human societies cannot, without becoming criminal, act as if God did not exist or refuse to concern themselves with religion, as though it were something foreign to them, or of no purpose to them. . . . As for the Church, which has God Himself for its author, to exclude her from the active life of the nation, from the laws, the education of the young, the family, is to commit a great and pernicious error.

So the Pope would have his Church active in the life, the laws, the education, the family of every nation. But France has declared, the Church shall not meddle in these matters in the Republic. Will

our Republic enforce a similar declaration against the pernicious activity of the Roman Catholic Church here? If not, there is trouble ahead for our Government.

The Pope is mortified that he was not consulted by France in framing the law for the separation of Church and State. There is a tinge of pique in this paragraph:

Thus the French Government has not hesitated to treat the Apostolic See without ordinary respect and without the courtesy that is never omitted even in dealing with the smallest States. Its officials, representatives though they were of a Catholic nation, have heaped contempt on the dignity and power of the Sovereign Pontiff, the Supreme Head of the Church, whereas they should have shown more respect to this power than to any other political power—and a respect all the greater from the fact that the Holy See is concerned with the eternal welfare of souls, and that its mission extends everywhere.

After predicting disasters for France "in the present state of Europe" and intimating retaliation by the powers friendly to his cause, the self-styled vicar of Christ hurls this reprobation at the French nation as represented by its Government:

Hence, mindful of our Apostolic charge and conscious of the imperious duty incumbent upon us of defending and preserving against all assaults the full and absolute integrity of the sacred and inviolable rights of the Church, we do, by virtue of the supreme authority which God has confided to us, and on the grounds above set forth, reprove and condemn the law voted in France for the separation of Church and State, as deeply unjust to God whom it denies, and as

laying down the principle that the Republic recognizes no cult. We reprove and condemn it as violating the natural law, the law of nations and fidelity to treaties; as contrary to the Divine constitution of the Church, to her essential rights and to her liberty; as destroying justice and trampling under foot the rights of property which the Church has acquired by many titles, and, in addition, by virtue of the Concordat. We reprove and condemn it as gravely offensive to the dignity of this Apostolic See, to our own person, to the Episcopacy and to the clergy and all the Catholics of France. Therefore, we protest solemnly and with all our strength against the introduction, the voting and the promulgation of this law, declaring that it can never be alleged against the imprescriptible rights of the Church.

To all this "reproving and condemning" the French Government pays no attention, but continues to enforce the law, arresting and imprisoning priests and their agents for violent opposition, and dismissing army officers for disobeying instructions to carry out the provisions of the law.

THE POPE WILL SURRENDER.

In his letter to the *New York Herald*, March 25, 1906, J. Cornely, the French journalist, says:

In the course of the week a letter has been published, addressed by Catholic notabilities to the French Bishops, begging them to counsel the Pope to make a loyal trial of the separation law, and on Thursday evening the signers of this letter and a number of Bishops met at the house of the Duc de La Salle. The assembly showed itself disposed to conciliation.

One of the persons present reminded it that it was for the Church in France a question of life and

death. The sums which the separation law puts under various forms at the disposition of the new Church associations are estimated at not less than 400,000,000f. (\$80,000,000). The sums destined for the pensions and allocations to the clergy for the current year are estimated at 23,000,000f. (\$4,600,000). If the Pope rejects the law he will surrender this sum. The Pope will not reject the law.

The Pope has been frightened by his own thunder.

Bound Volume for 1905.

The year 1905 was a disastrous one for the Roman Catholic Church in nearly all the countries in which it has been longest in power. One very important result is that the Vatican has put forth special efforts for the extension of its power in Protestant lands, especially the United States and Great Britain. The volume of *THE CONVERTED CATHOLIC* for last year (Volume XXII) gives accurate information on these important matters. This Volume of 384 pages deals with affairs of great weight—spiritual, doctrinal, political, and controversial; yet in such a manner are these subjects presented, and so lucidly are they set forth that the reader finds their perusal as interesting as it is profitable. The apparent (if but temporary) success won by the priests in their attack upon our public school system at Lima, N. Y., and in other places, and in hoodwinking the Administration at Washington into ordering certain Indian trust funds to be devoted to the maintenance of their mission schools, will give the reader some idea of the hostility of the hierarchy towards American institutions.

The price of the bound volume, postpaid, is \$1.25.

GERALDINE DE LISLE; OR, TRIED AND TRUE.**CHAPTER II.****A NARRATIVE OF RELIGIOUS INTOLERANCE.**

Months passed slowly away. Edward De Lisle was encamped upon the burning plains of India. Sir Arthur Fitzgerald was enjoying the classical scenery of Greece, and meditating a tour in the Holy Land, when an event occurred which exercised an important influence over the future of the heroine of our tale.

It was a lovely day in June. Geraldine, having completed her usual studies, and her father being obliged to attend some magisterial business in a neighboring town, strolled forth for a ramble by the river side, with a favorite book of poetry. A pleasant letter had that morning been received by Sir Herbert from his son-in-law elect. This naturally formed a fertile subject for meditation, and beguiled the way, till Geraldine found herself close to the spot where the boat accident had occurred, and which she had never since revisited. Fatigued with the long walk, she sat down to rest on a fallen tree, and betook herself to her book, when she heard a step close at hand. Fearing it might be Father Adrian, she was about to seek some way of escape, when to her relief she saw instead an interesting-looking girl of about fifteen years, poorly clad, but clean and tidy, and with an air of respectability unusual among the peasantry. Upon inquiry Geraldine learned that Norah O'Brien was the girl's name, and that she lived with her grandmother in the cottage close at hand, where Edward had been carried upon the occasion of the accident. With a grateful remembrance of the old woman's kindness, she resolved to revisit the cottage, and asked Norah if her grandmother would remember her.

"That she would, miss. She do be often talking of the young lady at the Castle, and wonderin' whether she be grown much."

Pleased with old Nelly's remembrance of her, Geraldine directed her steps to the cottage. It was now much out of repair. The thatch had fallen through in several places. The walls were propped up with beams of timber, and the paneless window stuffed with rags and an old straw hat. The smoke of some half-dried peat found egress through the dilapidated roof and open door. The visitor groped her way into the kitchen. At first she could distinguish nothing. As her eye became accustomed to the darkness, she noticed a bed in the farthest corner, where an aged woman was lying asleep. By the fire, upon a small three-legged stool, sat a boy about thirteen, who, as a token of respect to the visitor, pulled a lock of his hair. Norah, hastily wiping their only chair, requested her visitor to be seated. Gently awakening her grandmother, she whispered that the young lady of the Castle had come to see her. The old woman started up, fixed her eyes upon Geraldine, and, clasping her thin worn hands, exclaimed:

"Och thin, God bless the day that brought her to the sight of my

old eyes again! and how is the dear young gentleman; and his honor, too, who was so kind to the poor widdy? Och! my darlint jewel, but ye're grown, and so beautiful, too, if I may be bould to say so to the likes of you."

"My father, thank you, is very well indeed; and my brother has become an officer, and gone abroad."

"Och thin, it's he that would make the handsome soldier; but, I daresay, honey, you're lonesome without him."

"Indeed I am, Mrs. O'Brien, and I miss him terribly. He was always my companion."

"Well, darlint, it must be a sore trouble to be sure; but all the good Lord does is for the best, even to puttin' a poor body in a sick bed."

"You surely don't mean that it is good to be sick and poor?"

"Deed I do, astore. Only for poverty and hardship I'd have gone on still in all my sins and wickedness."

"How could that be? I have heard papa speak of you as a most respectable woman."

"When I said I was goin' on in sin and wickedness, I didn't mean the sin that our neighbors think so bad of. I never robbed or defrauded a living soul to my knowledge. I don't think any one can bring agin me a bad word or an ill-turn that I done anybody. I was reared of dacent parents, and brought up to honest, dacent ways—though a body mightn't think it from seein' this poor ould cabin—and I never neglected my duties. But God judges, you know, honey, different from man; and in His holy presence I was a poor, ignorant, wicked sinner."

"But surely," persisted Geraldine, "if, as you say, your conduct was moral and upright, and you were regular in your duties, I cannot understand how you have been wicked and sinful."

"Well, dear, if you won't be above listenin' to an ould woman's story, I'll try and make it as plain as I can. I was left a widdy very young. My poor Richard died of the fever. He was a good, kind husband, and while he lived we had plenty, but when he was gone trouble and want came to us. I had two boys and a girl, and hard I worked to get a bit for them. Well, the measles came, and my darlint little girl and the poor eldest chap took sick and died. I'd like to have been kilt with grief, and poor Jack, the youngest gossoon, would come, put his arm round me, and bid me not to fret, for when he'd be a man he'd take care of me. And he kep' his word, for a better lad never lived. When he'd done goin' to school, he got work on Mr. Hill's farm, and every farthin' he earned he brought home to me. He never cared for diversion, like other chaps. When he'd get e'er a bit of a newspaper, he'd buy a candle and be readin' half the night. He was very reg'lar at mass and confession; but maybe I'm tirin' you, honey, with my old stories?"

"Oh, by no means."

"Well, one evening I noticed Jack was greatly taken with some book he had borrowed from the schoolmaster, as I supposed. He ate ne'er a

bit that night, and sat up till he burned two candles. I never said a word, but when the next night he did the same, I was vexed like, and, says I, 'Jack, much good the larnin' is to ye, if it turns ye against yer victuals. 'Tis a pity ye wasn't reared for a priest.' With that Jack put out the light and went to bed without a word, and he read no more fornint me. One night, about a month afther, in the middle of the night, I chanced to wake, and there was Jack at the book again. Well, I never spoke a word good or bad till the mornin', when I said that I thought he had become bewitched entirely about the book larnin', and says he:

"'Mother, dear, this book is better to me than all the world!'

"'What!' says I, 'that's a mighty dale to say of it.'

"'Sure, mother, dear, it teaches a poor ignorant sinner the way to heaven; which is more than I ever knew afore.'

"'And what do you know about it?' says I. 'Ain't the clargy fit to teach ye, that ye must be afther some new-fangled way?'

"'Not at all, dear mother,' says Jack; 'but it's the rale ould way, which Father Lacy never teaches us about at all. This is God's Holy Book, which He gave poor sinners to guide them to heaven.'

"'What!' says I, 'is that the devil's book you have got? What heretic gave it to you? Och hone! to think of a child of mine bringin' such a thing in here. 'Give it to me, Jack,' says I, strivin' to snatch it from him, 'that I may light the fire with it.'

"'Oh, the look of horror my poor boy gave; he clapped the book in his pocket in a twinklin', and ran out of the house, and I after him; and, sinful wretch that I was, when I found he wouldn't give me the book, I cursed my poor boy, and the Bible, and all the Protestants, and raged so that my poor child had to go and hide himself. When he came back I shut the door in his face, and bid him go for a lodgin' to them that gave him the heretic book; and poor Jack had to sleep that night under the haystacks.'

Here the old woman paused, much overcome at the recollection.

"I don't understand what book it was that your son was so reluctant to part with," said Geraldine.

"Sure, darlint, it was the Protestant Bible."

"Ah! now I see. Please go on with your story, Mrs. O'Brien."

"Well then, acushla, I was very dark to poor Jack for two or three days, till I bethought me of askin' the priest to discoorse the boy; and, sure enough, the next day after, just at nightfall, in came Father Lacy. Well, they were at it for two mortal hours, and Jack answered the priest word for word, till Father Lacy got into a rage, and said things as put me in a shiver. He cursed Jack, and the minister, and all the Protestants, and tould me I'd go to hell if I didn't burn the heretic book, and that he'd never give me the holy oil when I was dyin', as long as it was in the house."

"I suppose your son gave up the book after that?"

"Not he. He said he'd sooner part with his life. He never went again to mass or confession; till at last he got so much annoyance from

the neighbors that he went to live in another place. After he was there a bit he sent me word he had gone to church, but he said his readin' the Bible wouldn't hinder his bein' a good son. He sent me money, and promised it reg'lar; but I was so vexed at his becomin' a turncoat that I sent it back with my curse, and bid him never darken my doors, or send me a ha'porth."

"And what became of him?"

"Oh, he's happy in the holy heaven! He married a dacent young woman, and those are his two childher. When Pat, there, was a year old, some one told poor Jack that I was ailin'. One night he slipped into the house quite sudden, and when I saw him I forgot all—for who could keep up spite and look at his poor, pale face? He had got, you see, a bad cold workin' out in the drains, and he soon took to the bed, and never riz out of it again."

"Oh, how sad that was! Was he long ill, and did Father Lacy see him?"

"Yes, avourneen, he did. Some of the neighbors must have told him, for the very last night he came, and poor Jack was so hard set for breath he was scarce able to say a word. Well, I wanted the priest to anoint him, but he wouldn't do it unless Jack gave up the book; and the poor fellow said, as well as he could get out the words, that he wanted no mass or anointin', for he was washed clean in the blood of the Lord Jesus. When Father Lacy bid him confess, he said as how he had tould all his sins to the Great High Priest Himself, and that He had forgiven them all. Father Lacy went away, findin' he could get no satisfaction. Before he went he cursed so dreadful that he a'most made me faint. But my poor son said, quite peaceful like, that he didn't mind Father Lacy, for he was goin' to the blessed Lord Jesus. He axed me to strive to come after him, and for his sake to take the poor wife and childher, and then he just lay back, and departed, like a babby goin' to sleep."

"Poor fellow!" ejaculated Geraldine with a sigh; "so you took your grandchildren, according to your son's request?"

"Yes, dear. I was not long in fulfillin' my promise to my boy; but I hadn't the wife long, poor thing. Se was a good craythur, and took to heart the husband's death so much that she got a decline, and followed him to the grave afore long."

"I hope your grandchildren are good and attentive to you, now that you are unable to leave your bed."

Old Nelly fixed her eyes affectionately on the orphans, and, laying her hand on Norah's head, exclaimed earnestly, "They are good to their old granny! Pat is a good boy, but it's Norah that's the vein of my heart! It's she that takes afther the poor father. When the wife was dyin' I promised her I'd send the childher to the Protestant school, and so I did reg'lar, though I got annoyance from the priest about it; but I wouldn't break my word to the dead, you know. After a while I noticed a great change come over Norah, she grew so steady and good.

When I axed her the raison, she tould me it was from readin' the good book her daddy had left her. I bid her read some of it, and maybe it would do my ould heart good too, and so she did; and, thanks be to God, it brought light to my poor dark soul! But I don't know what I'll do when she's gone."

"Surely Norah would not go away and leave you alone."

"Ah, dear," replied Mrs. O'Brien, "she's not long for this world, I'm thinkin'. She's failin' away like her poor father; but maybe her ould granny may get afore her to the good place, if it be God's blessed will."

"You do not surely mean that Norah is so very unwell? We will get the doctor to see her, and give her nourishment, and she'll soon be all right again."

"Thank you, miss," said Norah modestly, "but I've been with the doctor, and he says I'll do no good."

"O! never mind him," replied her visitor, impatiently, "I don't believe any such thing. I will bring you something nice soon. I must hurry home now, as it is getting late, but I hope to find you better at my next visit."

"Thank you kindly, miss; and we shall be proud to see you whenever you can come," and with many good wishes from the grateful cottagers, Geraldine returned home.

In the course of the evening she acquainted Sir Herbert with the wants of the poor family, and obtained from him a liberal donation for the purchase of any comforts that could be provided.

On the subject of her conversation with the widow, however, Geraldine observed a complete silence even to her indulgent father. She had been greatly surprised and perplexed by what she had heard, and, as she pondered over it, she came to the conclusion that Protestants were not the objectionable persons Father Adrian had ever represented them to be. Whatever their creed might be, some of them, at least, were upright and blameless. "Could, then," she reasoned, "the book be really an evil one which produced such good results?"

An earnest desire arose to read this mysterious and prohibited volume. She had long been aware that her own church professed its belief in the Holy Scriptures, but she had never seen a copy in her father's house, nor had learned any of its contents beyond the selections to be found in the Romish Missal. Why was it, thought she, that Protestants so highly valued a book which even the pious members of her own church (as her mother and sister) so utterly ignored and neglected? Could theirs be a spurious copy? and if so, why not instruct them better in the true version? But how was this to be accomplished? Not without consulting Father Adrian; and something within warned Geraldine not to make him the repository of her perplexities, nor, indeed, any one at the Castle, but rather to trust to further conversation with the widow at the cottage for the solution of her difficulties.

(To be continued.)

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,

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class matter.

Various Notes.

After this month all unpaid subscriptions to periodicals must be cancelled. That is the ruling of the Post Office Department at Washington.

Our friends who have not paid for this year will please take notice and renew early this month. It will be a great disappointment to us not to be able to visit every month those friends to whom the magazine has been going for so many years past. The Post Office rule is inexorable in this respect.

As our readers know, periodicals are carried through the mails at second-class rates, that is, one cent a pound. Henceforth this rate will be granted only in the case of paid-up subscriptions. Without the second-class rate it would require a stamp of one or two cents to send a copy of THE CONVERTED CATHOLIC every month to each subscriber. That additional cost would make it necessary to increase the subscription price of this Magazine to \$1.50 a year. It would be a pity to be compelled to deprive many persons of the Magazine who like it well and make good use of it, and who could pay only \$1.00 a year.

We hope our friends will attend to this matter without delay.

Valuable Pamphlet Free.

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Scofield (formerly of East Northfield, Mass.), entitled "Bible Study for Sermons." Send at once to Charles C. Cook, 150 Nassau street, New York.

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